EDUCATION

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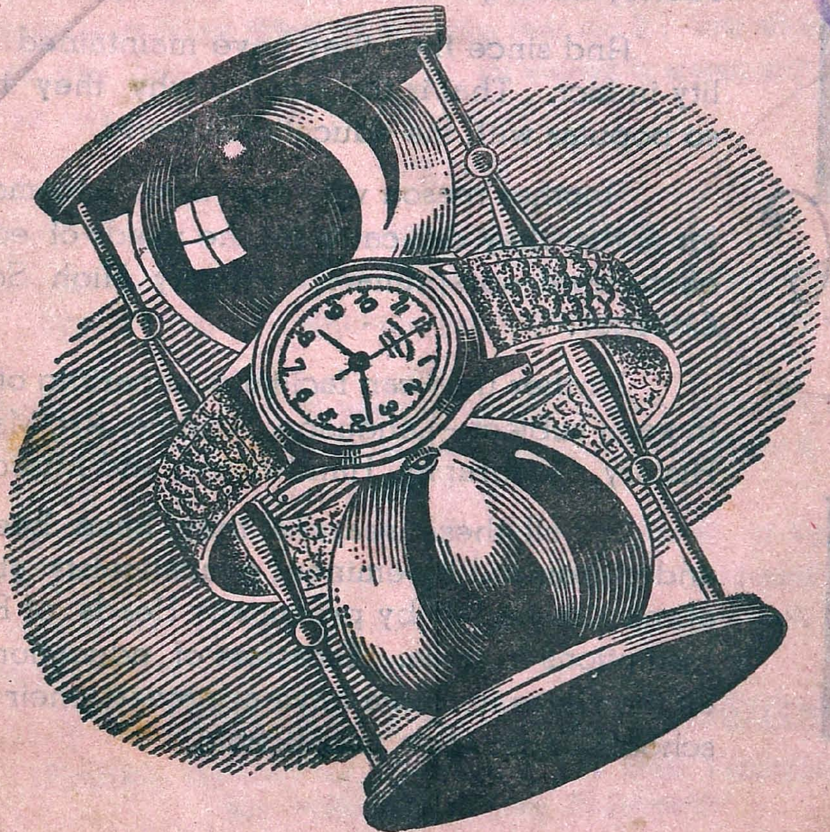
Evolution



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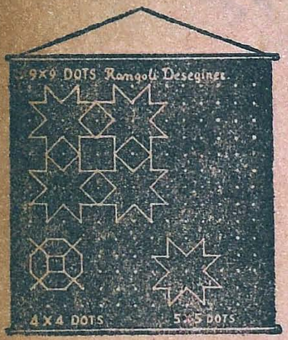

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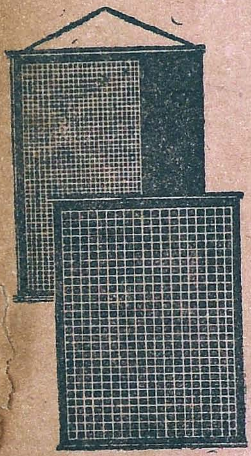

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सम्पादक—रणधीर उपाध्याय, एम०ए०, साहित्यरत्न

प्राध्यापक और अध्यक्ष, हिन्दी विभाग, एल०डी० आर्ट्स कालेज तथा एम०जी० साइन्स इन्स्टीट्यूट, अहमदाबाद

मूल्य १ रु० ६० नये पैसे

इस संग्रह में हिन्दी साहित्य के प्रमुख गद्य-लेखकों की उत्कृष्ट रचनायें संगृहीत हैं। इसमें रोचक कहानियाँ, संस्मरण, व्यंग्य एवं विनोदपूर्ण लेख, शौर्य-कथा तथा गम्भीर आलोचनात्मक और चिन्तनात्मक निबन्धों के साथ साथ हिन्दी गद्य की विभिन्न शैलियों का भी समावेश किया गया है। भाषा की सरलता एवं विषय की विविधता इसके विशेष गुण हैं। हमें विश्वास है कि इन रचनाओं के अध्ययन द्वारा हमारी तरुण पीढ़ी मानवता के उच्च गुणों को प्राप्त करने की प्रेरणा प्राप्त करेगी।

आहार

लेखक—सर राबर्ट मैक्कैरिसन

सी०आई०ई०, एम०ए०, एम०डी०, एफ०आर०सी०पी०, मेजर जेनरल, आई०एम०एस० (अवकाश-प्राप्त), भूतपूर्व संचालक, पोषण अनुसन्धान, पेस्च्योर इन्स्टीट्यूट, कूनूर, दक्षिण भारत

मूल्य १।।।)

इसे तो सभी जानते हैं कि पोषण की समस्या वर्तमान युग की सबसे कठिन और प्रमुखतम समस्या है। ऐसी दशा में हमें यह जानना अनिवार्य है कि जो आहार हमें साधारणतया उपलब्ध है उसे हम किस प्रकार व्यवहार में लायें कि उससे हमें अधिकतम पोषण प्राप्त हो सके।

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NEW YEAR GREETINGS

(AVADHESH DAYAL)

Lies dead that year but fresh one has now dawned
Forget the wrongs but by thy truth abide
For actions thine, let not thy conscience chide
For metal let not principles be pawned.

In human love, in good-will have thy faith
And prize true peace much more than splendour great
For outward objects come and go but fate
Is shaped by thoughts and he receiv'th who prayeth.

March on forever on the path of peace
And save thy heart from evils tempting fast
For treasurers all divine lie in thy heart
But God will have thy heart in full, no piece
And then thou art the heir to kingdom vast
Thy offering made, God knows to play his part.

Editorial

Hail 1958!

Ring out the old, ring in the new, has been always the attitude of all, especially on the eve of a new year. 1957, the year which to many fore-boded some looming danger, has passed out with out a calamity. For two centuries eventful occurances happened in this year. Ii was in June 1757 that with the Battle of Plassy, the British regime was imposed, in May 1857 the Indian War of Indipendence was launched ending in memorable sacrifices of Rani Laxmi Bai, Tantia Topi and others. It was therefore natural perhaps to expect

that some thing similar would take place in 1957. Well, we passed the year without any change except the starting of a Red Ministry in Kerala, whose work so far. does not seem to be terrifying, Its Educational Act which is awaiting the assent of the President, would go a long way to improve the lot of teachers and if it has one or two features which may be misused by a misguided adminstration yet with all that the Catholic cum opposition groups may say, we hope the bill is really designed to improve the conditions of teachers.

In world politics, 1957 came after the Anglo French Suez blunder sinking the British prestige to its lowest ebb. It was interesting to watch how ultimately the two nations had to eat the humble pie and accept the use of the Canal under President Nasser's dictated terms. Sir Anthony Eden, once considered as the fitting successor to Churchill passed into oblivion, unwept unhonoured and unsung. General Eishenhower's Middle East Doctrine does not seem to meet success either. True the time honoured 'Gun Boat Policy' secured a temporary success at Jordon, but at Syria it met with a strong rebuff. Incidentally Russian prestige at this time seems higher in this region. Within Russia however it seems there has been some drasiic changes with the dismissal of veterans like Molotov, Malenkov and Zucov. But with the discovery of Inter Continental Ballistic Missiles and the two Sputnicks, Russia it seems, holds the lime light to day. Disarmament talks are again on foot and let us hope some thing tangible may come out this year.

In the field of education with which we are more directly concerned, there has not yet been any spectacular change either in the world at large or in India as a whole (except the Kerala Bill mentioned already). But attempts are being made to improve the lot of teachers in Bengal and elsewhere. In our own province the new education minister seems to be more sympathetic to teachers By the introduction of two grade scale for university teachers and by his introduction of Boards of Concilliation for Teachers and Managements both at the State level as well as in twenty districts, he has earned the gratitude of the teachers. His new Education Bill, it is hoped will reduce some of the corruptions of the Intermediate Board. Since 1944 a coterie has got itself entrenched into the Board and

used the positions to satisfy its own ends. All attempts of Sri Sampurnand to introduce a bill to reform it was foiled between 1950-52. Sri Hargovind Singh began with a fire of enthusiasm to remove it but ended in smoke. Let us hope Sri Tripathi will succeed where his two predecessors had failed. Let us hope he will also do something to improve the pay scale for both primary and secondary teachers and improve the service conditions of teachers of degree colleges.

Well, the New Year has come, with the hope of dawn and with the confidence of the morning. We offer our greetings and best wishes to all our readers and contributors. We hope the New Year will bring contentment and prosperity to all.

anges in the Director Board of the "Education".

With the New Year a New Board of Directors has taken over Charge of Education, the second oldest of all educational journals of the country which begins its thirty seventh year of life from this year. The following are now the new members :—

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There has been no change in the Editorial Board and the Editorial policy remains unchanged.

We wish the New Board all success.

All India Educational Conference.

The Thirtysecond Session of All India Educational Conference was held at Madras late in December. As the paper was already in press by the time, we hope to give a more detailed account of this conference including the addressess in our next issue. Sri D. C. Sharma and Sri D. H. Shasra Buddhe remain its President and General Secretary respectively. U. P. holds seven seats in its executive of fifty six members.

Dr. L. Mukherjee, our Chief Editor, who has been the Secretary of Teacher Education Section in 1953,

1954, 1955 has again been reelected unanimously its Secretary of the Teacher Education Section. Sri A. P. Khattry, the Regional Secretary, has been elected Joint Secretary and Treasurer. Two other sectional secretaries who have been re-elected are Sri L. N. Saxena of the Childhood Section and Sri S. M. Tonki of the Persian and Urdu Section.

Sri B. P. Vajpai, one of our Directors, has been elected a member of the executive and two of the older members who are continuing are Sri R. P. Trivedi, and R. P. Sharma.

The next conference will be held at Kerala One welcome feature out side the conference was the move made by our contemporary The Educational Review (oldest educational journal) to get together the editors of educational journals whom Professor Sharma characterised as the heroes of the day struggling with limited resources to keep the torch burning. It is hoped from the next conference an editors forum will be one of the characteristic features.

Mobile Inservice Training Units

The All India Council Of Secondary Education has provided many training colleges with extension courses for in service training providing training facilities to untrained teachers who number something like two fifths of total cadre and also to provide refresher courses to those whose training is fast becoming out of date and who need be informed of the recent appliances and methods for transfer of learning.

The efficacy of such courses are however limited for they serve mainly the local population round the extension centres and even there the housing facilities are limited making it difficult to provide accomdation to a large number of outsiders.

Perhaps an alternative may be planned. Instead of bringing the teachers to training colleges why not take the training colleges to the teachers ? What we propose is to arrange a number of mobile squads of three or more experienced teachers of training colleges provided with audio visual aids and other appliances who will tour round the country spending a month or so in a certain area. They may be provided with vans They then can go to rural areas to offer in service training, for it is there that the need is greater than in urban areas many of which can take the advantage of in service factlities. The problem for accomodation of three or four persons will not be so great as that of fifty or more trainees.

We understand a scheme of this sort is being presented to Sri Natarajan by our editor and we take note here to commend the scheme to the All India Council Of Secondary Education.

FLAT-LAND

(One Act Drama on Mathematical Recreation)

Prof. S. C. SARKAR, Govt. Training College, Hooghly.

Plot in out lines : Gulliver relates his experiences in Flat-Land to his friend, Zeraldoon. His wife, Queenocirus, out of her anxiety about the mental derangement of Gulliver calls in Dr. Yebrasca, a professional psychiatrist and keeps him waiting in a side-room to overhear the talk. Subsequently, the usual psycho-analytic diagnosis of the doctor.

Scene : **The drawing-room of Gulliver.**

Zeraldoon : Good morning, Mrs. Gulliver. A rumour.. Mr. Gulliver has returned home after his long sojourn.

Queenocirus : Thank you for your kind visit. No rumour.. a fact, through the grace of the Lord.

Z : Good heavens ! Then I must meet him again when he was practically given up for lost. We are all so happy to have him back in our midst.

Q : But would you like to meet him now ? I advise him rest in the morning after his sleep at night. He is so tired.

Z : Rest after sleep !

Q : Why not ? Rest, the remedy and sleep, no rest for him. Can't sleep peacefully. While sleeping he talks a world of nonsense about strange men and things and that also in a strange language

Z : Then really strange. And I must meet him. Please do tell him of my arrival here.

Q : Yes, I will do it. But don't take it for fun. For Heaven's sake, don't make him talk endlessly. We are all so anxious for him. You can well imagine what it is to be the wife of such a person. Well, he will be coming. Wait a bit, please. (Mrs. Gulliver goes out to call in G., who enters soon after).

Z : Halloo, Gulliver ! You are reported to be very tired on

account of your voyages.

(Gulliver leans back on his seat)

So I see, you are possibly sick too.

G : Sick of every thing, Mr. Z. ; and specially of your convention of three dimensions.

Z : Then what's your idea ?

G : Better say experience...verdict of experience. Without wasting words, I tell you I have been of late to Flat-Land where all men and things are of two dimensions, no superfluity of the third dimension like yours.

Z : Men of two dimensions....very strange !

G : May be to you but true to the letter. Men, women and children....all of two dimensions.

Z : Are they living beings like ourselves ?

G : More living, able and efficient than we are supposed to be.

Z : Please do tell me more about them.

G : All right. Just listen, common people are all straight lines.... male folks a little taller than the female. Common people.... straight lines, you know.

Z : Then different classes and communities among them ?

G : Why not ? Numerous sections and cross sections may be given. The fighting classes are so many isosceles triangles.

Z : Triangles fighting ?

G : Yes, more swiftly than our ancient arrow heads and more effectively than the latest weapons of the day. As you go higher up the ranks, you will meet the quadrilaterals, pentagons, hexagons and so on. Lastly, you will find the priests and the royal personages....all in circular shapes.

Z : Fine indeed ! Then they have no idea, nor the need of the third dimension at all ?

G : Almost so. Recently a research scholar of the University said that there might be the third dimension as we speak of the fourth. Might be he was thinking of thickness as we think of time as the fourth dimension.

Z : How far did he proceed and with what results ?

G : Results, too terrible but for my timely arrival or intervention as you may call it. The man was sent to the Court of Inquisition and was condemned to death ; for his ideas ran counter to the time-spirit of the land. He was to be hanged till death the very morning I happened to be on the land after a disastrous ship-wreck. The whole priestly class rose in a body against him and refused to grant him a tomb for his body vitiated by such ideas. But you must praise the young-man. His faith did not falter ; he did not pray for mercy. Just like Martin Luther, he said, "Hier steche ich ; Ich kann nicht anders ; Gott helfe mir." (Here stand I ; I cannot do otherwise : God help me.)

Z : Divine help came and you saved him from the gallows ?

G : Definitely God helped him. People over there were all taken aback at my three dimensions. He was set free from the jaws of Death to study me and advise the government as to how to deal with me. His death sentence was quashed immediately.

Z : So I see you proved his theory of three dimensions.

G : Sure enough. A moment's delay in my arrival might cut short the bright career in the prime of his life. The inevitable was averted and the table turned. People, State and the Church looked to him for help and it was a sight to see. This is what is called "Individual Difference.' All by himself and calmly stood the young scholar face to face before sure death whereas the whole race was so panicy at the report of an unknown fear of three dimensions.

Z : Curious indeed ! I am not concerned with your individual difference; but hanging for free thinking... all so fanatic !

G : Why forget our own history ? Every step of progress in general, and in Mathematics and sciences in particular, has been made in the face of opoosition and persecution. Remember the judicial murders of Socrates and

Bruno and Galileo and many others. Our hands are not very clean. We have numerous martyrs to the love of truth and science, some having suffered for 'revealing man to man' and some for revealing nature to mankind. Such is our history full of dark deeds; and none can swear that all is over.

Z I am not going to reveal any thing and so I have nothing to fear. This moment I feel curious about those people, and their religion, if any.

G : You might proceed step by step. However. three religious orders ....Parabolic, Elliptic and Circular... the last being the best and the highest, working in close collaboration with the rulers of the country.

Z : What do you mean by all these things ? Have you some models to explain them ?

G : Who can devise a model of any thing of Flat-Land ? I see you have not understood any thing as yet. Dear Queenocirus, please bring the diagrams of Flat-Land to help our friend, Mr Zeraldoon. He takes a keen interest in the people over there. (Diagrams hung up there) Look at the figures of the religious orders. To be frank, the circular and the Elliptic orders speak a lot about the spiritual world but practically they move round and round about their own selves. The other sect, the Parabolic, does really proceed up to the Infinite; of course, round the Cape of Bad Hope I mean, the stormy haze of scholasticism. But the common run of men and women move straight to the Infinite and that is the main advantage of moving tn the same direction.

Z : What about the trade and commerce of the land ? Have they decimalised their weights, measures and coinage and... ....

G : Thanks for your overflowing curiosity. But you ask too many things in the same breath. Let me try to answer them one by one.

First, look at the business people over there. They are so many polygons of four, five or more sides or faces. Their motto is: "Please all

under all circumstances". They do please every body, visible or invisible. They please the visible rulers, scholars, and customers and many others and possibly God also. An example will clarify matters. The rulers decimalised the measures and tne weights on the advice of the scholars and the business world accepted the change-over most gladly. It seemed that they would displease their customers who resented it. But they managed the situation very tactfully. Suppose a customer came to a draper and ordered for 3¼ metres of cloth. The shopkeeper agreed readilly and sold 3¼ metres, there being no mention of 3m. 2d. m., 5c. m., of the decimalised system.

Z : Is there any other instance ?

G : Why not ? Here is another : A dealer of food stuff was selling rotten things, absolutely unfit for human consumption and was handed over to the police for his trial in the court. The man pleaded not guilty. He said that his articles were so only in the process of accurate weighing at the time of transaction. He threw them into the water to get the actual weight of the water displaced and it was all for accuracy. As a result, the intelligentia of the land started a vigorous campaaign in his favour and the man was set free with a severe stricture on the high-handedness of the police and a handsome reward to the man for his rare sense of honesty and accuracy.

Z : Good, Excellennt ! Please excuse my further query. What about decimalising their coinage ?

G : Strange, that you should ask such a simple question and need my clarificatton. These people have coined so many things that they need no coinage at all. Moreover, coinage means counting and every thing there is continuous. Very soon, they would need nothing to weigh even. Strictly speaking, that is what it should be in view of the two dimensions there.

Z : Mr. Gulliver, please excuse my simplicity. Is it all fact and no fun ?

G : Should I laugh or cry ? Do you

not notice that I have contracted Flat-Flu from there ?....Convinced ?

Z : Ch, yes. Good-bye now. God be with you ! Take complete rest ; you are badly in need of it. Hope to meet you again.

G : The same to you. Thank you. (Zeraldoon exits with signs of compunction for his prolonged talk) (Gulliver leaves the room by one door and a psychiatrist, Dr. Yebrasca, enters by another. (By previous arrangement Mrs. Gulliver kept him waiting in a side room to over-hear the conversation).

Q : Can you imagine what an unhappy soul is mine ? Could you hear all his talks from there ?

Y : Yes, Madam, I could hear every thing.

Q : Then, why keep mum ? Is there no hope of recovery ?

Y : "Hope springs eternal in human breast." Pursuant that maxim, I would always prescribe 'Hope' for the recovery of my patients and the glory of this profession. Any way, a clear case of nurotic personality due to the sense of guilt about sex, the cause of which is caused by anxiety the chief cause of which is repression, which again is a kind of pretending that the unwanted impulse does not exist and thus lowers the person's available level of energy, since it demands a constant expenditure of energy.... •••Do you follow, Madam ?

Q : Yes, no, ...not exactly. What do you mean by the sense of guilt about sex ? Would you please throw more light on it ?

Y : I have to do it, Madam. It's no good hiding. First of all, the ground must be made clear. Did you hear your hubby adoring straight lines and admonishing the circular shapes ? Please be as frank and outspoken as I try to be. Did he ever ccme fn contact with a slim girl... ...very lean and thin ?

Q : Is that the cause ?

Y : Definitely. What else can it be ? But no cause for anxiety, Madam. Only give me the clue

and I shall cure him of all his troubles.

Q : You say, "No cause for anxiety." But it is an anxiety of the worst kind.... ...the most soul-killing too. (In a furious tone) I must do away with every thing straight ... ...I must tear, break and burn every thing straight, slim, lean, and thin; Let me start with any thing straight in my household, first :

(Upset by emotions, Mrs. Gulliver rushes fnside the house, leaving Dr. Yebrasca alone)

Y : (With a mixed feeling) All glory to my profession : I have then two patients in this Flat-Land of two dimensions, man and wife ;

THE CURTAIN FALLS

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Primary & Secondary Education in England and Wales

Part. III

Dr. L. MUKHERJEE

Educational Changes in Primary and Secondary Level caused by 1944 Act.

Butler Act of 1944 has been proclaimed as the great land mark in the educational development of the United kingdom in many ways. The first thing that the act envisaged was the abolition of Part III authorities and the merger of these areas into other L.E.A.'s. This removed the enclaves that existed within the L.E.A's where the control was limited in the domain of only elementary education, while the neighbouring L. E. A. s could comtrol both elementary and secondary schools. By this change two things resulted.

(1) L.E.A.'s had bigger areas to manage with the abolition of the part III authorities, numbering 170, the task of educational organisation fell on the remaining 146 units which had areas twice as big and more compact units to manage than before.

(2) As the new L. E. A.'s had authority over both elementary (now called primary) education as well as the secondary, they could better reorganise the entire system of education.

Secondly, the period of compulsory education was increased. It was no longer confined to mere fourteen years, (making post elementary education of only three years as given before quite ineffective. The age of compulsion was raised to 16 (in two stages ofcourse to meet the transitional requirements) so that those who would not go to grammar schools will now get some thing complete in itself by a course of five year compulsory education.

The Butler Act took some effective steps to remedy the fissiparous tendencies created by the Laissezfaire or non-interference policy which had created a number of privately managed institutions under the religious denominations or under other private bodies, by introducting some administrative

changes. The reorganisation of the schools was to be affected under some cost. While the Local Educational Authorites had a chance of raising that money by increasing educational cost or rates, the schools run under private agencies did not always have such funds. The Butler Act therefore provided that in such cases the local educational authorites would help such schools with money but not without price. Four categories of schools were envisaged :—

(a) The schools directly under the L.E.A.'s would remain as such.

(b) Those schools now under private management, religious or otherwise, which would be unable to meet even half the cost of this reorganisation would henceforward be under the control of the L.E.A.'s and be called controlled schools. Thus there would be no occasion of a school being put under the black list as was done under the Hadow Report, for such schools would at once pass into the controlled list.

(c) Those schools which are able to meet at least half of the required expenses but not the entire amount would come only under the supervisory control of the L.E.A.'s, which would allow them internal autonomy. They would be called voluntary schools.

(d) Those richly endowed schools which can bear the entire burden of reorganisation would be allowed to stay in their present status, but only through local agreements enacted with the L.E.A., which thus reserved the right to future interference, if need arise and these would be known as Local Agreement schools.

The entire control of education was taken away from the Old Board of Education where the President of the Board, though allowed a cabinet status, was by virtue of his position prevented from taking any initiative in the matter and exercised only supervisory rights. The New minister of Education can take initiative in matters of educational policy.

By far the more far-reaching changes were made in the matter of reorganisation of the curriculum. With the increase of compulsion to 15 at the first instance and 16 later (followed by part time instruction upto 18), the compulsory education was no longer confined to mere children but covered adolescence. There is no longer therefore an elementary education, but education of every one was at two levels that at childhood called the primary education and that during adolescence called the secondary. The former stage would end at eleven and the latter would continue upto at least four years (later five) for all and six or seven years for some, if not longer still. The drifting into different types of institutions was hitherto made according to the means of the parents, those who could afford to pay tuition fees went into the grammar schools and those who could not do so went into the higher elementary classes. The new change completely reversed this. Admission to different types of institutions will no longer depend according to the financial position of the parents since the L.E.A.'s would meet the cost of education with increased rates or taxes and with increased government assistance. The students would be selected by an admission or selection test, known as G. C. E. examination taken at the end of the primary course. Those who get marks equivalent to an advanced level and are found fit to profit by special course would be permitted to join a six-year course of secondary education either of the academic type at the grammar schools or of the practical type at the technical schools which now became full fledged six year schools. They may, at the end of the course enter life or go in for higher education at the universities or centres of higher learning, provided they succeed in gaining admission there as a result of a qualifying test.

For others, a special type of secondary schools called the modern schools was opened giving at the first instance for four-year and later when the age of compusion would raise to sixteen to five-year secondary education of a more practical type.

The subject to be taught at the Grammar schools would be regulated according to the university requirements with English. A classical or a foreign European Language, Mathe-

matics, History, Geography, Science etc. The Curriculum of a modern school on the other hand will be framed according to its utility in life. The language to be taught compulsory is the mother tongue or English. Mathematics will be of a more practical type. History and Geography wtll be integrated with elements of civics forming what is known as the Social Studies. Science teaching will also be of a more general type Besides this a major and a minor craft subject will be taught for their practical and vocational use in life.

In order to meet the needs of those students who mature more slowly and whose abilities and aptitudes awaken more slowly a scheme of readjustment at the age of thirteen is proposed. This age is perhaps suited because at this age some students from the preparatory schools will enter into the grammar schools without going into the public schools. It is proposed that from eleven to thirteen the courses of modern schools, grammar schools and as far as possible of technical schools will be similar, so that transfer from one to another may be feasible.

About three quarters of the students of England will be receiving education in modern schools and therefore modern schools have become the main prop of secondary education. They are no longer of the type of continuation olases of the higher elementary section in which a student usually marked time, nor are they incomplete and piece-meal secondary schools like the central schools envisaged by the Hadow report but are a sort of complete terminal secondary courses designed not for those whose parents are toc poor to pay for further education but for those who do not have the necessary ability to proceed to higher education. As the selection is made at the age of eleven by means of an examination, one may verily say that the aim of mass education in England is not merely based on the three R-s, Reading, Writing and Arithmetic, but is determined by the three A–s, age, ability and aptitude. For it is them that would determine what cousre an entrant would take.

The technical schools are a further realisation of the dream of both the Hadow Report and the Spens Report. They are no longer junior schools of three-years course as envisaged by the former nor are they intended to

take only the misfits in the grammar schools as suggestod by the latter. But they offer complete secondary courses for six years and are meant for the selected ones who have both the ability and the aptitude for a technical course.

Though very often the three types of schools, grammar, technical and the modern are housed in separate buildings, yet there are some comprehensive schools in which the three steams of students form just three sections. The comprehensive schools therefore, form what may be called multi-purpose schools of India. There are several arguments in favour of this scheme namely :—

(1) If the three sections are housed in the same school, the transfer from one to the other if necessary at any stage upto 13 beoomes easy, for the pupil has not to change his arrangements of travel into another school situated in another locality. He just changes himselt from one section to another in the same institution.

(2) The boy and his parents do not feel a stigma sttached to them in saying that they are not studying in a grammar school but in a modern school, wnich eventually means that the student's future is sealed for he would no longer proceed to a centre of higher education. Some educationists, however, feel that it is of a mere temporary value for eventually the fate of the boy will be learnt, only a temporary respite is found by saying that the student is reading in say 'C' section of a modern school. But ultimately he will have to go to the course of a terminal secondary education.

(3) The selection test at the age of eleven, may be called to be a sort of a second weaning for the boys. The students in the early adolescence are drifted into three streams and old friendships are broken and new ones have to be formed. Comprehensive courses prevent this partially, for the students stay in the same schools though in different sections and may have some common classes after all.

As against this, the difficulties for housing a school with three different stream of students with elaborate equipments and of finding a headmaster who can supervise the three groups efficiently and without a personal bias are so strong that many schools cannot effectively become comprehensive schools.

It has been said that 1944 Act has been an attempt to turn England from a Laissez Faire state with no interference in the organisation of education into a welfare state where the state actively determines what course is suited to the child and provides for it. This is just an attempt, for the existence of institutions under private agency have not entirely been banned. We have mentioned the Voluntary and the Local Agreement Schools which are still suffered to exist, though it is likely that they may disappear in future or be pregressively reduced and L.E.A. schools under public control may eventually replace them.

By far the greater stumbling block is the existence of the private residential schools and of the public schools. The number of public schools is no longer confined to merely nine mentioned in an earlier chapter for in the latter half of the nineteenth century new public schools were organised now are all of them residental. The Feming Committee report of 1938, which inquired into the status of public schools, found that there are as many as 181 public schools, some large and others small, out of which as many as 161 are in England and Wales alone. Only sixty-six of them are not receiving any grants ; others are receiving state assistance for running them, though they have large private endowments to support. Not all of them are residential. We have seen earlier that St. Paul's and Merchant Taylor's public schools were non-residential. At present, only half of the public schools are residential. A new definition characterises the public schools. Only those are public schools which :—

(1) Have either their Headmasters represented in the Headmasters' Conference or their boards of management represented in Governing bodies Association, and are not run for profit.

(2) Believe that thay are training for the leadership of the community by giving an all-round training not only in the academic subjects but for all aspects of character and personality.

(3) Are organised either on a residential basis or have what is known as the 'House System', in which boys are divided into groups each group containing

students not merely of one class or form but of several forms. senior and junior just cutting the institution vertically rather thar horizontally—there being representatives of different houses in the same class, or form. All school activities are organised as competitions between these houses.

(4) Admit students at the age of thirteen after a stiff entrance examfnation, for which preparatory schools especially prepare the aspirants, and continue to train them for the university entrance requirements till they are eighteen.

Because of their better resourses the public schools can pay for efficient teachers and as they screen the students by a severe entrance examination, it is no wonder that though the number of students who enter a public sohool is not more than two or three percent of the entire student population of the age group, yet they form a larger majority out of all proportion of their number among successful leaders of the age. Nicholas Hans has shown that in 1945, out of the British authors of fame as many as 49% had been students in the public schools. Among the men mentioned in 'who is who' for distinction in some branch of public life, as many as 53 percent had been students of public schools. This is partly due to the fact that better type of students enter public schools after rigid screening, partly due to the fact that they come from such homes which can offer them encouragements for turther studies and partly due to the fact that they belong to such strata in the society which offers them more chances for advancements in life. Be that as it may, though it is felt that no act can stop the parent to send the pupils to a public school, yet the very fact that the limited number of students from these schools occupy such an important place in the civic life is denying others of an opportunity. Yet the public schools can not come under the L.E.A.'s in the near future, as they are undoubtedly giving a satistactory type of education and as they do have the means to equip themselves for any reorganisation that may result being so well endowed. The Act of 1944 has, therefore, limited itself by providing compulsory inspection of public schools not by L.E.A. inspec-

tors but by the inspectors appointed by the ministry. The public schools would in future form independent schools outside the control of L.E.A.'s

Another feature of English education is the existence of residential, private or proprietory schools which also train students for university entrance examination, admitting them at the age of thirteen and training till eighteen. These came into existence because all the aspirants of public schools were not selected as a result of the entrance examination. Unlike the public schools they are run for profit and charge even higher fees. A committee of inquiry in 1932 found that the quality of instruction varies greatly, while some are quite good others are still unsatisfactory. The committee recommended their closure, yet found itself helpless to enforce this so long as parents continue to send their children. 1944 Act has suggested a practical via media by requiring them to register and by providing their periodic inspection.

Thus we find that 1944 Act represents in many ways a move towards the direction of a welfare state in trying to make education a matter of national concern rather than of concern of individual parents and has tried to ensure, though partially, the principle of equality of opportunity. Though traditions can be broken only slowly and it may take time to enforce a radical change.

Some facts about Basic Education

PART I.

By SHAMSUDDIN, B.A., B.T., Dongargaon.

Some one has said, "Great talents have some admirers, but few friends". When the talented soul in Gandhiji at Shegaon came forward with his novel scheme of Basic Education at the first sight it took the public by surprise. Gradually onwards some became his admirers, but only few could become friends. The first reception and welcome accorded to it was in the form of protests. Gandhiji was asked to explain and elaborate his scheme. "Wardha Educational Conference" and "Zakir Hussain Committee Report" followed and they threw more light on the ideology of basic education.

Gandhiji was quite aware of the glaring defects of the present system of education in the country. He knew that the child is given such academic and theoretical knowledge which his brain is not willing to receive. By education he meant an all-round drawing out of the best in the child and man—body, mind and spirit. Literacy is neither a beginning nor an end of education. It is only a means.

Self-Supporting

In one of the articles "Harijan" under the caption "The Education Puzzle", he wrote—"The cruelest irony of the new reforms lies in the fact that we are left with nothing but the liquor revenue to fall back upon in order to give education to our children". People were puzzled to think over the problem that our education is io continue on the liquor revenue. We should start drinking if we want to educate our children. To try to solve this puzzle, Gandhiji took the risk of suggesting that education should be self-supporting. He gave a system which is at once inexpensive and also in consonance with the needs of our vast rural population.

The fundamental features of the Basic system of education are :—

The scheme is based on non-violence in the form of removal of

exploitation and removal of cultural deterioration.

Free and compulsory education for seven years beginning with work and play. The child has special tendency to do and undo, break and mend something or the other. He is too much fond of activity. The child's energy of activity, if not properly directed, will run wild to destructive channels, and will take the form of mischief. His creative energy should be trained and guided instead of being allowed to go waste. This active, energetic and mischievous material of the school of today, which is subject to constant rebuke and lash, will uuder this Basic system of Education enrich the society with its gifts. The child by acquiring the knowledge of the processes and the results, automatically acquires the habit of scientific thinking. In the basic system of Education whatever knowledge is acquired becomes a part of his personality. He develops into a practical man of the world. Moreover, at the age of 14 or 15, a child has a remarkable capacity of grasping concrete things. His genus for understanding abstract ideas and generalisations is strictly limited. This is the greatest defect in our present education system. It leads to the crippling of his mind. In fact objects and not words, sense-perception and not memory should be the basis of education and this is provided by the new Basic system of education.

Similarly, if every boy or girl worked not as a machine but as an intellectual unit taking interest in the work under expert guidance, the corporate labour should be, say, worth one anna per hour. Thus for 26 working days of 4 hour per day, each child will have earned Rs. 6/8/- per month. Our energy and material would be wasted if a child could not produce this much marketable labour. Gandhiji said, "Our rural education is to be made self-supporting if it is to be made compulsory. Uptil now our children's minds are stuffed with all kinds of information without being stimulated or developed. Let us now educate the child through manual work—not as a side activity but as the prime means of intellectual training".

In our education, craft is to be adopted not only as a means of education but also as an end in itself. The child should choose such craft as he may be able to adopt in future.

Thus by Basic Education the child learns to produce something making education self-supporting. To support the school would be the test of the value of that education.

Mother tongue to be the medium of instruction :—

Process of education to centre round some form of manual and productive work in the shape of craft. All intellectual training to be given should as for as possible centre round the central handicraft chosen with due regard to the environments of the child. The aim is to bring out the moral, rational and physical capacities of the child through the industry taught.

The Central Advisory Board of Education appointed a Committee in the year 1938 under the chairmanship of Hon. B. G. Kher to scrutinise the new scheme of Basic Education. At its first meeting Zakir Hussain answered the criticisms put forth against the scheme, He said :

The Scheme can be self sufficient. The experiment has actually been worked out in Wardha and it has been seen that besides educating the child, the scheme can yield sufficient monetary return involved in working out the scheme.

"For removing the difficulty about teachers, we can open numerous training centres for the training of teachers".

As for the criticism that the scheme is made for villages, he said that India lives in villages. Our primary concern is rural area. Through them we can gradually approach the urban area. Towns can wait till we improve.

As for religious education Zakir Hussain said that India had no one state-religion hence there is great practical diificulty of introducing religious education. Moreover, Wardha scheme of Education has equal regard for all religions.

Equal Regard for All

As for co-education Zakir Hussain said, it is not a compulsory feature of the scheme.

As for the theoretical nature of the scheme Zakir Hussain said that a scheme of education which has craft as its centre cann ever be theoretical. In the whole of the scheme there are two striking features that draw our attention :—

That the system of education is woven round a craft.

That the scheme is self-supporting.

Psychologically a child's brain can be active only from the age of seven.

To conclude this education helps all round drawing out of the best in the child and man. It not only makes a child a good and efficient citizen but supplies the best type of citizens fitted to society. It makes the students not intellectual giants but humble men of the world leading a pure and serene life.

PART II.

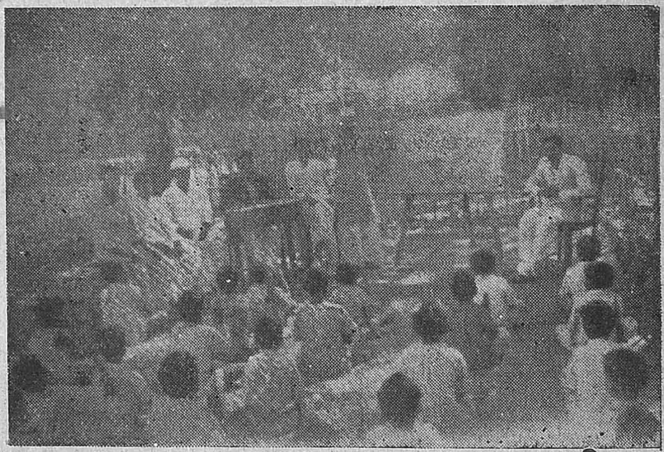
A Basic Institute at Dongargaon.

Basic Education is the cry from every quarter of the country. It has been proved that Basic Education can be more effective in villages than in towns. As it imparts knowledge of utilitarian value it is certainly more useful, specially for the villages. As such the Government of Madhya Pradesh has converted the Normal Schools into Basic ones on an experimental measure. Dongargaon is one of them.

It is a complete Basic school conducted by the Government of Madhya Pradesh. The medium of instruction here is the national language. The present enrolment of the Institute is 150. The main basic craft of the institute is agriculture besides spinning, weaving and vegetable gardening. Its annual income from various products is said to be about Rs. 2000/-. For the present it has not reached the stage of self-sufficiency but the present superintendent, Shri N. P. Sharma is confident of his efforts to achieve the

same at the earliest. Students systemically participate in the community work. The photos given below depict some of the important activities of the institution.

Supdt. says,—"Self help is the best help".



An open air class.

At the time of inangration of a 'shramdan' programme.

The institution trains teachers for Basic schools. It leaves no stone unturned to train the teachers to take leading part in community life. They receive useful knowledge of the crafts which, in future, will be

very helpful in solving the problem of their livelihood. More stress is laid on quality of work and not on the quantity. They are given perfect freedom to learn by doing.

During past years the institution has done some good service to the neighbouring villages through shramdan and Bhoodan. Distribution of work among 150 students of different castes, types, age, intellect and temperment is not an ordinary task. As regards the credit, it goes to the head of the institution and the comity of teachers and the system of education prevailing therein. The work is evenly distributed among students by rotation system. There are different Ministers incharge of different port-folios who point out merits and demerits in every branch of work.

In short the system under experiment there is proving a success. It gives practical lessons in Democracy, group activity and community work. If I say, it is a Sevagram in miniature, it would not be an exaggeration. Except the 'KUTI' of 'BAPU' there is everything present there.

Professions and Practice of Basic Education in Bihar

Dr. D. P. GUPTA, Patna Training College, Patna.

Professions.

Gandhi Ji once said, "By education I mean an all-round drawing out of the best in child and man-body, mind and spirit". Sir T. P. Nunn, the great educational philosopher of modern times, also holds the same view when he regards 'self-realisation' as the aim of education. At another place Gandhi Ji said, "Intellectual work is important and has an undoubted place in the scheme of life. But what I insist on is the ne-

cessity of physical labour. No man, I claim, ought to be free from that obligation. It will serve to improve even the quality of his intellectual output." Very much in the same strain had Karl Marx observed, "The education of the future will, in the case of every child over a certain age, combine productive labour with education and athletics, not merely as one of the methods of raising social production but as the only method of producing fully developed human beings." Paul Monroe says that it was Rousseau who first proclaimed the view that 'education finds its purpose, its process, and its means wholly within the child life and the child experience'. The aim of education according to the idealists is 'the exaltation of personality or self-realisation, the making actual or or real the highest potentialities of the self'.

Thus we see that almost all the essential elements of Basic education, as envisaged by Mahatma Gandhi, are contained in the Naturalistic educational philosophy of Rousseau and McDougall, in the Idealistic educational philosophy of Plato and Rusk and in the Pragmatic educational philosophy of Dewey and Kilpatrick. Basic education may, therefore, be compared to old wine in a new bottle. Its real originality consists in bringing about a synthesis of the best elements of different educational philosophies in order to suit the Indian environment and needs. On the theoretical plane, Basic education is rooted in modern psychology in that the innate creative tendency of the child is desired to be fully exploited. This aspect of child psychology was largely ignored in the traditional education of the British days. Basic education rightly emphasizes that life is not all theory nor all knowledge, but knowledge and practical skills combined. In actual practice too Basic education should combine both the elements, rather than, in its over enthusiasm for crafts, sacrifice knowledge. To cling alone to craft or practice at the oost of theory or knowledge is tantamount to cutting oneself off from the most precious intellectual heritage of mankind. No intelligent man would do this and start from the bottom in every generation.

Also, an exclusive adherence to theory or knowledge would make our education bookish, as it has already done so far, and consequently un-

related to life. Our basic education, conceived as it is, professes to include both these elements, but what in practice it actually is, is another matter. The fault is not of the thinkers or philosophers of Basic education, but largely of those who have been called upon to put into practice the principles of Basic education inside the school.

While stressing the importance of crafts in schools, Gandhi Ji never overemphasized it. He recognised the vocational value of crafts, that is perfectly true, but what he particularly stressed simultaneously was the instrumental value of crafts or their importance as medium of education in Basic schools. He never made a fetish of it. What was always uppermost in his mind was the all round development of the individual as the result of education. The main purpose of education, in his opinion, was to enable every one to develop physically, mentally, morally and spiritually. Obviously, therefore, we should regard these individual developments as professions of Basic education and this purpose of education alone can be a scientific basis for a correct appraisal or evaluation of Basic education.

The so-called traditional schools.

Attention at this stage may be drawn to what may be called a general error into which many of us rather frequently, though unintentionally, indulge. We often use expressions like 'Basic Schools'. The first is quite all right, but the second is no longer a correct expression. The non Basic schools are dubbed as traditional schools. This is absolutely wrong and therefore very unfair. The non-Basic schools today are definitely not what they were before 1947. While our government has vigorously pushed on a programme of Basic education in the field, it has also largely transformed the traditional schools, which may today more correctly be called progressive schools of free India. The most important aspect of Basic schools—the element of craft—has already been introduced in the so-called traditional schools. Furthermore, the whole curriculum and even the syllabus have been changed from time to time to suit the needs of free India. All this has, in actual practice, at least educationally, brought the non-Basic schools very much near the Basic ones. Of course one can say that the methods of correlated teaching,

supposed to be followed in all Basic schools, are not followed in the non-Basic ones. But looked at from close quarters it would appear that even in this respect the difference in the two types of schools is far more on paper than in actual practice, at any rate in the average Basic and average non-Basic schools.

The Public Apathy.

While the enthusiasts of Basic education tell us that Basic education has become a popular favourite, people in general in the field are still indifferent to it, if not in many cases quite apathetic and in some even hostile. What are the possible reasons ?

(a) Basic education is no longer in an experimental stage in Bihar. It has been there in the field for a pretty long time. Its products are there in the society. One can reasonably ask at this stage—Are the products of Basic schools very much different, as the ought to, from the products of non-Basic schools ? Are they generally different from the non-Basic school boys in matters of physical, mental and moral developments ? The common people in the field assess Basic education by what they actually see in their midst, quite unlike many education officers, politicians and foreign visitors who pay generally casual visits to Basic schools and often form unreal impressions because to them are generally presented only the show boys for an estimate of Basic schools with a plenty of window dressing. It may be stated with a good deal of accuracy that the first impressions of Basic schools based on a casual visit are materially different from the impressions resulting from a closer view of and a longer contact with the Basic schools.

Let it be clearly understood, inter alia, that the writer of these lines is perhaps as firm a believer in the soundness of the principles of Basic education as any body. I never mean that Basic schools are all bad and the non-Basic all good, very far from it ; what I criticise is not the system of Basic education as it is conceived but as it is actually being practised in the schools. I certainly maintain that many evils have entered the door of Basic schools, making them, in actual practice, as good or

as bad schools as the so-called traditional schools.

There are other questions also agitating the public mind about the Basic schools. Have the Basic schools really promoted vocational efficiency among their students? Can they settle down or have they settled down in life as good citizens or are they too hankering after jobs just as the products of non-Basic schools? In the event of not getting any job, are the products of Basic schools as bad parasites on the earnings of others in the family as the products of non-Basic schools? Do the products of Basic school look upon education merely as a passport to various services or have a majority of the Basic school students started successfully their independent business in life? To what extent have the Basic schools produced life efficiency in the students as distinct from the non-Basic ones? How far is Basic education geared to life, life as it is actually being lived by the Indian people?

Satisfactory answers to these and allied questions are yet to come to the common people. This is one of the important causes why many people prefer to send their children to the non-Basic schools. Curiously enough, majority of the children of educational administrators and supporters of Basic education are found reading in non-Basic schools. Are they also non-believers like many in the society?

The Basic school teachers.

Some teachers in the Basic schools are good, really very good and I know some of them, but an overwhelming majority of teachers employed in the Basic schools are such as have not fully understood the Basic spirit, the principles of Basic education and particularly the methods of correlated teaching. Mere spinning and vegetable gardening in a crude and largely unsuccessful way do not constitute Basic education. It has to be admitted that Basic education is basic education first and vocational education next.

Unsuitable teachers have been the bane of Basic education. Perhaps no single factor has been more responsible for the present public apathy than this. Perhaps a hasty recruitment in the early days has brought blame to the doors of Basic

education, otherwise so sound philosophically. Far more qualified and professionally equipped teachers are needed for imparting craft-centred education than for book-centred education. To handle and transmit to the children the facts of different subject-fields on the basis of text-books is definitely easier than the correlation of the same body of knowledge with crafts for purposes of transmission to the children. Nothing short of a clever artist can do the latter successfully.

What is largely being done in our average Basic schools is the pursuit of the crafts on the one hand and more or less the traditional teaching of school subjects on the other. Thus, in actual practice, they are two independent units, rather than one correlated and unified whole. Consequently the average Basic schools come dangerously near the non-Basic schools.

The Srinagar Experiment.

During my recent visit to Kashmir I went to the Basic Training School of Srinagar and spent a few hours there. The teachers over there are carrying on experiments in curriculum construction. The principal, confessed to me frankly that he did not believe that the entire courses of studies in different subjects could be taught by methods of correlation, but then he, with the help of his colleagues, was trying for the last two years to know what portions of different subjects could be taught by methods of correlated teaching and what must consequently be taught by other methods which are usually dubbed as traditional or non-Basic. He further told me that he had so far found that nearly one third of the various courses of studies could be correlated with crafts and other school subjects. Any forced attempt at further correlation often led them to what might be called unnatural or artificial correlation.

He and his friends are carrying on experiments every year with a view to augmenting the area of correlation, if possible, or knocking out some existing topics provisionally selected for correlated teaching previously. The Principal further told me thal in about a years or so he would gain more confidence in his work and then he would pass on the results to others engaged in tho field of Basic education.

Some construtive suggestions.

(A) Even if we do not recognise public apprehension and apathy towards Basic education, we should attempt a scientific and objective appraisal of Basic education in Bihar, if only to gain more confdence in our work and in this new system of education. For this appraisal and for setting our own house in order it is absolutely necessary that a Fact-finding Committee of about three statistical exports should be constituted without delay to prepare statistics about the Basic school products roughly along the following lines:—

(a) How many boys were enrolled in the Basic schools during the last ten years ? At the first intance this enquiry may be confined to the Basic schools in the districts of Champaran and Muzaffarpur.

(b) What percentage of those enrolled completed Basic education ?

(c) What became of those who left the Basic Schools before completion ? How many of them joined the non-Basic schools and how many gave up their studies altogether ? What were the reasons ?

(d) What percentage of the boys who completed their Basic education became job hunters like their cousins of the non-Basic schools and what percentage of them settled down in life as better citizens after having started their own independent business in their villages ?

(e) What kind of business is that ? Is it in any way connected with the Basic education that they once received or something entirely different ?

(f) What percentage of the fathers of children enrolled in the Basic schools were at least matriculates ? This should reveal to what extent the attention of the educated guardians has been attracted towards Basic schools.

(g) Now that many of the Basic school products have settled down in life as adult members of the society, what opinion do they hold of the Basic education that they once received ?

(h) In how many specific respects are they better members of the society than those who are the products of the non-Basic schools ?

In my opinion this sort of follow up work at this stage of Basic education has become very necessary. I am almost confident that if this kind of statistics be correctly prepared the facts and figures collected would be extremely revealing and thought-provoking.

(B) A permanent Board of Expert Advisors should be formed consisting of the Principals of Training Colleges, Head of the Department of Education, Patna University, and two successful Principals of Basic Training Schools who should be nominated by the D. P. I. every year. This Board should annually inspect some Basic schools and some Basic Training Schools and should submit its report to the Basic Education Board, Bihar, in the form of suggestions for improvement. Cyclostyled copies of such reports should then be made available to all the Basic schools and Basic Training schools of Bihar. It should be an honorary job for the members of the Board of Expert Advisers, but they must be treated on duty during the period of inspection and given T. A.

(C) An annual conference of the Principals of Training Colleges and Training Schools of Bihar should be organised in the month of April to review the work of the out-going session and chalk out, if necessary, an improved programme of teacher-training for the next session.

(D) The expression 'Post Basic School' should be dropped and Sarvodaya High School or Sarvoday Secondary School' should be adopted as their names by the Post Basic Schools. The expression 'Post Basic School' quite unnecessarily brings blame to those schools because craft correlated teaching as is envisaged in the Basic schools can not be entirely practised at the secondary level with full justice to knowledge belonging to different subject fields. The expression 'Sarvoday High School' may be good for some schools as they will be just one kind of secondary schools like other High Schools, Higher Secondary Schools and Multipurpose High Schools. Why should we drag the prefixes 'post' or 'pre' before the expression Basic schools when we can have and should have independent names ? We do not call a High School a Pre-university College.

(E) Products of the Basic schools,

if they want higher education, should be enabled to join any of the different types of secondary schools—High, Higher Secondary, Multi-purpose or Sarvodaya High Schools. Restrictions, if any, in admission should be immediately removed. Thus one cause of public apathy towards Basic schools would be gone.

(F) Every possible effort should be made to convert the existing non-Basic schools into the Basic ones as soon as practicable and, simultaneously, no new non-Basic school should be permitted to be established, so that the present dual systems of schools, which are regarded by some as touchables and untouchables in the field of education, may be ended as quickly as possible. Let the Basic School have the sole monopoly of one stage of Indian education, but at the same time let it not stretch its arms beyond it.

BOOK REVIEWS

Gandhian Technique & Tradition: Prof. R. N. Bose ; (Research Division, All India Institute of Socal Welfare & Business Management Calcutta 7, 228 pages Rs. 5.

The book is divided into two parts. In the first, consisting of ten chapters, the Gandhian approach to economic problems, in solving trade disputes, Gandhain scheme of wages, and his principle for solving labour indiscipline have been described. Second part has six chapters and these are more concerned with philosophical aspects showing to what extent Gandhian technique is indebted to Ancient Indian Traditions, and the ultimate outcome of the tradition, in rebuilding rural India, and pascifism. A Comparative study of Gandhian and Jeffersonian tradition is interesting. The book it is hoped will help a reader seeking a new insight into the to the Gandhian Technique.

Acknowledgements :

We acknowledge the receipt of the following :—

(1) Directory of the Institutions for Higher Education.

(2) A survey of the Secondary School Libraries of U.P. both published by the Ministry of Education, though the survey was undertaken by the Department of Education U. P. Both these are useful publications.

(3) The annual Report of Education 1952-53 of U.P. Government.

(4) Guidance Number of Education Forum (vol. II No. 4 Oct. 1957) Published by Department of Extension Service Central Institute of Education are two other useful publications which we hereby acknowledge.

EDUCATION

P. K. MUKERJI, Journalist. Formerly : U. P. Editorial Representative "United Asia Magazine", Bombay.

EDUCATION affords mental faculties their appropriate exercise. To deprive men of the boons of education is to withdraw from their bodies the eyes and the hands. A man without education may indeed well be compared with a blind man. Education is of three kinds, namely moral education, intellectual education and physical education. By moral education we mean the development of virtues, integrity of character and purity of thoughts and disposition. Intellectual education implies the cultivation of the qualities of the head, physical education means the training in due exercise of limbs.

True education means not only a fair knowledge of English language, or a knowledge of Greek or Latin or Hindi, but an educated man is he who is able to take an intelligent view of all things. In order that a man may be styled educated, he must from and develop his thoughts and ideas, understand what his duties in life are towards God and man and must be well-read in some special subject and at the same time have some knowledge at least of others.

The uneducated man has his mind confined to the narrow circle of such unintelligent labour as he is ca-

pable of performing , but the educated man can look far back into the past and pry into the future. Education, to be complete, requires a long, long time and its progress is neces sarily slow. Education enlarges the mind and improves the moral faculties. Those who think that education consists in reading books only err in their estimation. Books are necessary because they impart knowledge that we gain from a storehouse of literature, books are of no use to us. In the narrowest sense, the education is applied to the storing up of knowledge and wisdom of past. years in our minds, so that we may rightly culture them and be instrumental in promoting the welfare of mankind.

An educated man wields a greater power over men and society and as his mental faculties are developed, he can cope with the wordly difficulties with a smiling face, and steering the vessel of obstruction through rocks and quicksands, cad arrive at a safe distance. Education forms our principles. Our movements, our manners and conversations are influenced by education.

Education is the summum bonum of human happiness. My own definition of education is that it is a light which must be passed on to the younger generation to enable them to steer through the darkness of time.

मैं कौन हूं ?

गौरीशंकर टन्डन, एम०ए०, एल०टी०

यज्ञशाला में घड़े का बड़ा सम्मान है। ऋषि मुनि वेदी रचाते हैं, सबसे पहले कलश को हार पहनाते हैं। मेरे मस्तक पर दीपक जलाते हैं, इसलिए कि मैं अपनी हार को आप न देख सकूं या जग को प्रकाशित कर अपना उदर अन्धकारमय बनाये रहूं। कुबेर, वरुण, इन्द्र जो पंच भूतों के स्वामी हैं सब कलश के अनुगामी हैं। मैं अभी विवाह मण्डप में हूं तो अभी मरघट में हूं। राष्ट्र का निर्माता हूं। जिसे चोर न चुराये, भाई भी न बटाये उस धन का दाता हूं। गणों को बूँद बूँद से रिझाता हूं, जिसकी उंगली पकड़ कर

सरस्वती का लाडला बनाया उसी की ख्याति में मोद पाता हूं। सुबरन का तो मैं सागौन हूं, बताइये मैं कौन हूं ?

बानरी सेना से दससीस और मेघनाद भी थर्राते हैं। हम उन्हीं पशुओं को अच्छर माल में बाँध कर दानव से मानव बनाते हैं, हमसे ले ले कर निकम्मे कर्मठ बन जाते हैं, कोई डाक्टर, कोई प्लीडर, कोई लीडर कहलाते हैं और हम फटी चप्पल सड़क पर चटखाते हैं। मिल गये तो मिनिस्टर भी, "आपके आशीर्वाद से हम कमाते खाते है, बस अबकी सेशन में आपका उद्धार कराते हैं।" मन झुलसते हैं, मन हुलसते हैं पर जीभ से हम मौन हैं, कहिये हम कौन हैं ?

धोबी का गधा सुबह को लादी घाट पर ले जाता है, हरे भरे खेतों में मनमानी कूद लगाता हैं, शाम को भर पेट चारा पाता है। हम साढ़े दस बजे दो गिलास गरम जल पीकर चलते हैं, कभी ४५ कभी ५० गधों के कारनामों का बोझ झोले में भरते हैं, मील भर की सड़क १० मिनट में नापते हैं, रास्ते भर लाल लकीर से काँपते हैं। जमात में हीरो का पाठ पढ़ाते हैं, पास झंझी कौड़ी नहीं पर लाखों का पावना बतलाते हैं। दुनियाँ की सैर श्याम पट पर कराते हैं, भूख के मारे खड़े होने की ताब नहीं पर उछल, कूद और जबान के जोर से उद्दण्डों पर काबू पाते हैं। साहब को लाल पीले देख भूखी मुस्कान से उन्हें रिझाते हैं। २५ तारीख की शाम को चूल्हा ठंडा देख जैसे तैसे घरैतिन को समझाते हैं -- बचे हुए रातिब का परमूटेशन बनाते हैं तो कहीं से अपने लिए तीन तोले से अधिक हिसाब नहीं लगा पाते हैं, बस कापियों की कब्र में मुंह ढक कर सो जाते हैं। अपनों से मुंह खोलें तो जले पर लौन हैं, हीयों में न शीयों में, मुर्दों में न जीओं में, हम कौन हैं ?

जहाँ जाता हूं सलामों की लड़ियाँ पाता हूं। आपके बेटे, बेटियों और चाकरों तक की खैर मनाता हूं। उन्हें काले से धौले बनाता हूं पर अपने अरमानों की होली आप जलाता हूं। है कोई पूछने वाला कि क्या पहनता खाता हूं। दिन भर की काँवं काँव के बाद जब घर आता हूं, रोजी की भनेलियों की रग रग में सेन्दुर लगाता हूं यानी करेक्शन में सर खपाता हूं। जो चौबीस घंटे में एक बार रूखा सूखा रातिब पाता हूं उसे होल मील विटामिन कह कर मन को समझाता हूं और प्राय: निहार पृथ्वी माँ की गोद में दण्डवत हो जाता हूं। पौ फटते ही टहल पर फिर धौन हूं, कहिये मै कौन हूं ?

अनेकों कोठी वाल बनाता हूं। ए से ज़ेड तक और अ से ज्ञ तक सिखाता हूं। मोती और जवाहर की बेल लगाता हूं, इतिहासज्ञों के लिए ग्रन्थ हूं। अबोध शिशुओं के लिए नक्षत्र पंथ हूं, पर मैनेजर और घरवाली के लिए ठंठ हूं। पुराने धान, पुराने पान का बड़ा मान है। पुराना मुनीम महा ग़नीम, पुराना सेवक बड़ा खेवक, पुराना मिस्त्री ज्योतिष का वक्रीय पर पुराना टीचर महा कीचड़। औरों को बुढ़ौती का फंड या पेंशन है पर हमारा फंड भुखमरी का कनेक्शन है। दुनियां में सेवा का पुरस्कार रूपया, डालर और पाउन्ड्स है पर मेरी तो छुट्टियों का काउंट है, छुट्टी में सवाया, वेतन में पौन हूं। बताइये मैं कौन हूं ?

अज्ञान की मैं कतरनी हूं, परीक्षा काल की सुमरनी हूं। शील संकोच का मैं हन्डा हूं पर सरकारी चन्दा उगाहने का मैं पंडा हूं। परीक्षा पाकिस्तान की प्राप्ति के लिए मैं महा सागर की पोत हूं, परीक्षा फल आउट हुआ नहीं कि मैं बुझी हुई जोत हूं। समाज भृष्टियों को, चलते पुरजे ट्रस्टियों को और जन जन की मैं दातौन हूं - आप ही कहें मैं कौन हूं ?

पुलिस, मज़दूर और मेहतरों के असहयोग से तो समाज की गाड़ी अटकती है परन्तु हमारे फटे हाल से या हड़ताल से कौन लड़ैतों की लाड़ली मचलती है। हमारी तो जड़ कटी बेल भी फलती है। एल० टी०, बी० टी०, सी० टी० पास करना हमारी ग़लती है। शब्द का भंडार, अर्थ का ख़जाना, हिन्दी, अंग्रेजी, संस्कृत, साइंस, फरसी, और अरबी, भूगोल, रीति और नीति आदि निराकारों का ही तो मैं मौन हूं। बताइये मैं कौन हूं ?

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T. C. E. के शेयर–होल्डरों की सूची

१—श्री लौटू सिंह गौतम c/o श्री एस० एस० के० एस० गौतम ए० एस० एच० हाई स्कूल भदानी (बनारस)।
२—श्री एस० एस० अग्रवाल, सो० एण्ड आई० हाई स्कूल, हापुर।
३— ,, बी० सी० गुप्ता, बी० एन० एस० डी० कालेज, कानपुर।
४— ,, फ़ादर पी० एस० सिनहा, सैक्रेड चर्च राजा का ताजपुर (बिजनौर)।
५— ,, बाबूलाल श्रीवास्तव रिटायर्ड डि० इन्सपेक्टर आफ स्कूल, रायबरेली।
६— ,, एच० एस० गारगय बी० एस० सी० एल० टी० आर० जे० पी० ए० एच० से० स्कूल, बिजनौर
७— ,, आर० आर० यागियक ११५ टेस्टा रोड पो० कादिना, जमशेदपुर।
८— ,, शंकर लाल अग्रवाल, एस० जी० इएटर कालेज कासगंज (इटा)।
९— ,, हीरालाल खन्ना, आर्यनगर कानपुर।
१०— ,, मुकुट बिहारी लाल खेर राष्ट्रपति हायर से० स्कूल, शाहाबाद (हरदोई)।
११— ,, कुंवर बहादुर गोरखपुर इएटर कालेज, गोरखपुर।

१२—श्री ईश्वर दयाल, के० एल० डी० ए० वी० हाई स्कूल, रुरकी।
१३— ,, रूप चन्द जैन, जे० वी० कमर्शियल कालेज, सहारनपुर।
१४— ,, आर० एन० सोलोमन, मिशन कम्पाउन्ड खेरपानी, आर० एस० मैनपुरी, (यू० पी०)।
१५— ,, पी० एन० राजदान, २ नेंडब्रिज, मो० चिनीकल, श्रीनगर (काश्मीर)।
१६— ,, मन्नू प्रसाद, एस० डी० इराटर कालेज, गाजियाबाद।
१७— ,, वी० एन० गुप्ता, ३४/३६ गनेश महल बनारस सिटी।
१८— ,, के० पी० मोहिले, असिस्टेन्ट रजिस्ट्रार, इलाहाबाद युनिवर्सिटी, इलाहाबाद।
१९— ,, धनपत सिंह, ३०/१०१ माहेश्वरी मोहाल, कानपुर।
२०— ,, प्रो० वृन्दावन विहारी, एस० एम० कालेज, चन्दौसी (मुरादाबाद)।
२१— ,, राज नारायण शुक्ला, आई० आर० हायर से० स्कूल, संडीला (हरदोई)।
२२— ,, के० एस० वकील ११९, मजीवनाबाद, आंधेरी बम्बई।
२३— ,, बी० एस० एन० गुप्ता, जे० ए० एस० स्कूल खुर्जा।
२४— ,, एम० एल० गोयल, एस० जी० इराटर कालेज, कासगंज (इटा)।
२५— ,, के० सी० बोस, रिटायर्ड टीचर १९/९ नई बाजार बुनीबुज रोड बनारस कैंट।
२६— ,, जे० डी० वैश्य, डि० डायरेक्टर आफ एजूकेशन, कोटा, राजस्थान।
२७— ,, एल० डी० रासन, १७ कैन्टूनमेंट बरेली।
२८— ,, जी० पी० मेंडोला, श्री भारत मन्दिर ए० वी० स्कूल, ऋषीकेश।
२९— ,, जै गोविन्द राय, विनय भवन शान्ति निकेतन, बंगाल।
३०— ,, ब्रम्ह स्वरूप ४, मलेरी रोड, मद्रास।
३१— ,, बी० एस० माथुर, एम० ए० डिग्री कालेज, गाजियाबाद।
३२— ,, प्रो० एन० के० सिद्धान्त, १६ वेस्टर्न कोर्ट क्वीन्स वे निव दिल्ली।
३३— ,, हरिहर पाराडेय सेक्रेट्री, यू० पी० एस० ई० ए० महिला, म्यूनिसिपल कालेज, बनारस।
३४— ,, मो० फरीद, मियाँ की सराँय खेराबाद, सीतापुर।
३५— ,, मसूदुल हसन, पाकिस्तान सेराट्रल गवर्नमेंट एच० एस० नं० २ करांची।
३६— ,, वी० एस० दीक्षित, ए० एस० इराटर कालेज, मवाना (मेरठ)।
३७— ,, सुरेश चन्द्र प्रिंसिपल, आर० एम० एस० ए० वी० स्कूल, विसालपुर (पीलीभीत)।
३८— ,, राज बहादुर लाल माथुर, पोस्ट देवरिया (आजमगढ़)।
३९— ,, आर० सी० अग्रवाल, सिटी इराटर कालेज, बाराबंकी।

४०—श्री किशोरी लाल गुप्ता, डी० ए० वी० कालेज, मुजफ्फरनगर।

४१— „ प्यारे लाल, एन० आर० ई० सी० कालेज, खुर्जा।

४२— „ गुरदीन श्रीवास्तव, गुलरिया गार्दो, बाराबंकी।

४३— „ दीप नारायण दुबे, ग्राम अपरन्ता पोस्ट बांसी (बस्ती)।

४४— „ सी० डी० शुक्ला, एच० एस० स्कूल, रामसनेही घाट (बाराबंकी)।

४५— „ जयन्ती प्रसाद श्रीवास्तव, एम० ए० एक्सप्लोरेशन असिस्टेन्ट, डि० आफ आरकियालोजी भारत सरकार, लश्कर (ग्वालियर)।

४६— „ सूरजभान, डी० वी० कालेज जलंधर सिटी (पंजाब)।

४७— „ डी० एस० मिश्रा 'भ्रमर' एम० एस० सी० कमरा नं० ७१ एम० ब्लाक ऐजुकेशन मिनिस्ट्री साइन्स रिसर्च, हिन्दी विभाग, नई दिल्ली।

४८— „ एस० डी० चिटले, विशारद ३८९ ए-२ सदाशिव पेठ पूना—२।

४९— „ लक्ष्मण स्वरूप, एस० जी० इण्टर कालेज कासगंज (इटा)।

५०— „ राघोदास, गोरखपुर इण्टर कालेज, गोरखपुर।

५१— „ बी० एम० त्रिपाठी, एल० सी० स्कूल, बलरामपुर (गोंडा)।

५२— „ आर० द्विवेदी।

५३— „ प्रो० आई० बी० वर्मा, कारोनेशन हिन्दी डिग्री कालेज, मुरादाबाद।

५४— „ मोहन लाल श्रीवास्तव, यूनियन हायर से० स्कूल, रामनगर (बाराबंकी)।

५५— „ मधुसूदन शर्मा, सी० आर० एस० टी० एच० एस० स्कूल, नैनीताल।

५६— „ एच० एस० जौहरी, २ सुन्दर बाग, लखनऊ।

५७— „ शिव कुमार दीक्षित, श्री दुर्गा गीता विद्यालय, लखनऊ।

५८— „ श्रीमती के० सबरवाल, प्रिंसिपल महिला कालेज, लखनऊ।

५९— „ देवी सहाय, माडेल हाउस, लखनऊ।

६०— „ ई० एम० लाल, क्रिश्चियन ट्रेनिंग कालेज, लखनऊ।

६१— „ सी० डी० राय, के० के० एच० एस० स्कूल बाबूगंज, लखनऊ।

६२— „ जगदम्बा प्रसाद सिनहा, कटरा मकबूलगंज, लखनऊ।

६३— „ आर० एन० दीक्षित, के० के० कालेज, लखनऊ।

६४— „ मदन गोपाल मिश्रा, के० के० कालेज, लखनऊ।

६५— „ राजाराम वाजपेई के० के० कालेज, लखनऊ।

६६—श्री प्रो० काली प्रसाद मनोविज्ञान विभाग, लखनऊ विश्व विद्यालय, लखनऊ।
६७— ,, के० डी० शुक्ला, के० के० कालेज, लखनऊ
६८— ,, बाबूलाल पाण्डेय, के० के० कालेज, लखनऊ
६९— ,, वी० के० शुक्ला, के० के० कालेज, लखनऊ।
७०— ,, एन० सी० चटर्जी, के० के० कालेज, लखनऊ।
७१— ,, जै गोविन्द मिश्र, के० के० वोकेशनल कालेज लखनऊ।
७२— ,, के० सी० श्रीवास्तवा, सहायक अध्यापक काल्विन कालेज, लखनऊ।
७३— ,, ए० वशीर, दरगाह ए० रहमान देवढ़ी आगामीर, लखनऊ।
७४— ,, श्रीमती ए० रेनुका, पी० मुकर्जी० आई० टी० कालेज, लखनऊ।
७५— ,, आर० एल० अग्निहोत्री, छितवापुर, लखनऊ।
७६— ,, एस० सी० भट्टाचार्य जी, जदुनाथ सानियाल रोड, लखनऊ।
७७— ,, के० डी० कपूर, रिटायर्ड प्रिंसिपल कालीचरण कालेज, कपूर कुटी हरदोई मार्ग लखनऊ।
७८— ,, सी० एल० मालवीय, ३-सुन्दर बाग, लखनऊ।
७९— ,, दया शंकर शर्मा, काल्विन तालुकेदार कालेज, लखनऊ।
८०— ,, प्रो० एम० एल० अग्रवाल, ग्रेन मार्केट, गनेश गंज लखनऊ।
८१— ,, एन० एन० बोस, प्रवसदन, आर्य नगर, लखनऊ।
८२— ,, एस० के० पाण्डेय, के० के० कालेल, लखनऊ।
८३— ,, आर० एन० भार्गव, प्रिंसिपल हरिचन्द कालेज, लखनऊ।
८४— ,, जी० एस० दीक्षित, के० के० कालेज, लखनऊ।
८५— ,, एच० सहाय, बी० ए० बी० कालेज, लखनऊ।
८६— ,, के० के० जोशी, बी० ए० बी० कालेज, लखनऊ।
८७— ,, डा० एल० मुखर्जी, अम्बिका आदित्य लेन, हेवेट रोड, लखनऊ।
८८— ,, अवधेश दयाल श्रीवास्तव, २८ नवैया गणेशगंज, लखनऊ।
८९— ,, भुवनेश्वरी दयाल श्रीवास्तव, ७८ के० पी० बिल्डिंग, लाटूश रोड, लखनऊ।
९०— ,, बी० पी० वाजपेयी, के० के० कालेज, लखनऊ।
९१— ,, ओंकार नाथ शुक्ला, क्वीन्स ए० एस० इन्टर कालेज, लखनऊ।
९२— ,, जेनरल सेक्रेट्री यू० पी० एस० ई० ए० को० क्रेडिट, सोसायटी २२ गणेशगंज लखनऊ।

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१	जगद्गुरु भारत	।।।–)	१७	वीर बालक	१)
२	नया खून	।।≡)	१८	इङ्गलैण्ड का वैधानिक विकास	१)
३	सौर्य परिवार	।।=)।।	१९	विचित्र प्रकृति	।।=)
४	अन्त्याक्षरी—१	।।)	२०	अनोखी कहानियाँ	।।)
५	अन्त्याक्षरी—२	।।।)	२१	सच्चा प्रेम	।=)
६	चार चाँद	।।≡)	२२	पौराणिक कहानियाँ	।।)
७	वीर गाथा	।।।)	२३	सामाजिक अभिनय	।।=)
८	देश-देश की दन्त कथायें	।।।)	२४	वज्ञानिक अभिनय	।।=)
९	सेवाग्राम की तीथ यात्रा	।।=)।।	२५	कथा कहानी	।।।)
१०	बाईसवीं सदी में रुस्तम	।।)	२६	दुरूह यात्रायें	।।)
११	त्रभाषिक नाम कोष	१।)	२७	गाँव के भीतर	।।।)
१२	सुमार्ग	१)	२८	पंच परमेश्वर	।।।)
१३	सात सितारे	।।।=)	२९	भारत के बाहर भारतीय	।।)
१४	कवि-दरबार	१)	३०	बड़ों की बातें	।।)
१५	आविष्कारों की कहानी	।।।=)	३१	महान आत्मा	।।)
१६	किशोरावस्था की नागरिकता	।।।=)	३२	हमारा विधान	१)

बाहरी प्रकाशन

१	चतुरिया	≡)	९	बेसिक कहानियां भाग ३	।।)
२	लोकोक्ति रत्न माला	।=)	१०	,, ,, ,, ४	।।=)
३	हारजीत	२)	११	,, ,, ,, ५	।।।)
४	ग्यारह कहानियाँ	१।।।)	१२	स्वास्थ्य जीवन	।।।=)
५	बौछार	१।)	१३	दक्षिण पथ	१।)
६	मंजरी भाग ३	।)।।	१४	संसार के कुछ अद्भुत दृश्य	।।)
७	बेसिक कहानियां भाग १	...	१५	स्वास्थ्य प्रदीप	।।)
८	,, ,, ,, २	।=)	१६	आल्हा	।=)।।

९ न्यू मेथड उर्दू प्राइमर −)|||

१० Patriotic Poems II (Urdu-edition) =)

११ मुख्तसिर जदीद इल्म हिन्दसा भाग १ १।)||

१२ नये तुर्क और तुर्की ३)

१३ Ood-i-Hindi १।)

१४ जदीद इल्म उलरूज़ |||)

१५ सरोजउल अदब १।)

१६ तारीख अहल हिन्द भाग ३ |||)

१७ बच्चों की दूसरी किताब =)

१८ बच्चों का बाग़ ≡)

१९ न्यू मिडिल स्कूल एलजबरा १|||)≡

२० अहल हिन्द की मुख्तसिर तारीख ३

२१ तारीख अहल हिन्द भाग २ १)

२२ तारीख अहल हिन्द भाग १ १।)|||

२३ इंतज़ाम मदारिस के लिये इशारात १।)

२४ हिन्दुस्तान का तवारीखी एटलस १।)

२५ आक्सफोर्ड इण्डियन स्कूल एटलस |||)

२६ दियासलाई =)

२७ कोयला =)

२८ गैस =)

२९ सूती कपड़ा =)

३० मूसी ज़ोरदाँ हकीम नवातात ।=)

३१ इल्म उल बुलाग़त |||)

३२ जिस्म की हिफाज़त भाग २ |||)

३३ इन्तख़ाब अय्यार दानिश ||)

३४ चार मुक़ादह १)

६५ आमद नामा =)

३६ Selection from Kulliyat-i-Sauda १||)

३७ Fisana-i-Ajaib १||)

३८ हाई स्कूल तब्यियात ३||

३९ सीर उल मुताख़रीन |||)

४० मसनवी मीर हसन ||)

४१ अकबर नामा ३)

४२ अनवार सहेली १||)

४३ जदीद इल्म उलरूज़ |||)

टी० सी० ई० जर्नल्स एण्ड पब्लीकेशन्स लि०

१९, हेवट रोड, लखनऊ

दक्षिण भारत एजेन्टस—श्री अनाथ विद्यार्थी गृह प्रकाशन, ६२४ सदाशिव पेठ, पूना २

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१९, हेवट रोड, लखनऊ

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